Hindu Organization of Society

Every society, every culture has a prism to view reality. It has a prism to put into perspective its surrounding environment. To understand its bearings. A compass or GPS system. The Judeo-Christian have one, the Muslims have a similar system.

The Hindus or Indic cultures have their Hindu Matrix. The Hindu Matrix is a matrix of four Purusharthas, four Ashramas, four Varnas, Tri-Runas and Sixteen Samskaras. This is the underlying super-structure on which the whole monument of our Hindu Culture stands. This matrix is re-enforced by the stories of epics – Ramayana and Mahabharata. It is re-enforced by the stories of Puranas, the Jatakas and the Panchatantra's.

The Hindu Matrix: A Cosmic Symphony

In the heart of Bharat's ancient lore,
A sacred matrix weaves forevermore.
Four pillars rise, the Purusharthas sing,
A timeless song where truths take wing.

Dharma, the law, the righteous way,
Guides the soul through night and day.
Artha, the wealth, with purpose earned,
In balance held, its fires burn.
Kama, desire, the heart's sweet call,
In measured steps, it graces all.
Moksha, release, the soul's ascent,
To boundless peace, its final bent.

Four Ashramas, life's stages flow,
A rhythm deep, where wisdom grows.
Brahmacharya, the student's quest,
With knowledge pure, the mind is blessed.
Grihastha, the householder's care,
Binds love and duty in the air.
Vanaprastha, the forest's calm,
Retreats to peace, a soothing balm.
Sanyasa, renunciation's grace,
The soul seeks truth in sacred space.

The Varnas four, in harmony blend,
Each role a note, each life a friend.

Brahmins, the seers, with wisdom guide,
Their chants of truth forever bide.
Kshatriyas, bold, with strength and might,
Protect the land through day and night.
Vaishyas, the stewards, trade and sow,
Prosperity's roots in their hands grow.
Shudras, the hands that serve and build,
With humble hearts, their tasks fulfilled.

Tri-Runas, debts of sacred weight,
Tie soul to cosmos, seal its fate.
Deva Runa, to gods we owe,
Through rituals bright, their blessings flow.
Guru Runa, to sages wise,
Their teachings lift us to the skies.
Pitru Runa, to ancestors' line,
Their legacy lives in hearts divine.

Sixteen Samskaras, life's sacred rites,
Mark every step with holy lights.
From womb to death, they weave the thread,
Of soul's great journey, divinely led.
Garbadhana's spark, to Antyeshti's flame,
Each rite a note in life's grand game.

From Vedas four, the fountain springs,
Rig's hymns of truth, where wisdom sings.
Sama's melodies, the soul's sweet art,
Yajur's rites, uniting every heart.
Atharva's spells, with mystic might,
Guard life's path through day and night.

Upanishads, the mind's deep quest,
Seek truth eternal, the soul's unrest.
Puranas, tales of gods and men,
Weave past and present, now and then.
Dharmashastras, the laws divine,
Map virtue's path, where stars align.

Like an orchestra, in harmony grand,
Each note resounds across the land.

The matrix hums, its rhythms blend,
A cosmic dance that knows no end.
In synchrony, the truths entwine,
A sacred score, both yours and mine.

This Hindu Matrix is tightly woven also by the four Vedas, four Samhitas, four Brahmanas, four Aranyakas and numerous Upanishads. The four Vedas are Rigveda, Samaveda, Atharvaveda and Yajurveda. Each of these four Vedas have their own Samhita, Brahmanas, Aranyaka's and Upanishads. There are numerous commentaries on these four Vedas and their individual Samhitas, Brahmanas, Aranyaka's and Upanishads. The four Vedas also have their own individual Dharmashastras and Grihasutras.

Table1: Four Vedas and their respective Samhitas, Brahmanas, Aranyaka's, Upanishads and Srauta Sutras.

Veda	**Schools**	**Samhita**	**Brahmana**	**Aranyaka**	**Upanishad**	**Srauta Sutras**
Rig Veda	Sakala, Vaskala	Rk	Aitareya, Kausitaki, Sankhayana	Aitareya, Kausitaki, Sankhayana	Aitareya, Kausitaki	Asvalayana, Sankhayana
Sama Veda	Kauthuma - Ranayaniya Jaiminya or Talavakara	Sama	Panchavimsa Sadvimsa Jaiminya		Chandogya Kena	Latyayana Drahyayana Jaiminiya
Yajur Veda	Krishna (Black) Taittiriya Kathaka Maitrayani Sukla (White)	Taittiriya Kathaka Maitrayani Vajasaneyi	Taittiriya Katha Satapatha	Taittiriya Katha	Taittiriya Katha Maitri Isa Brhadaranyaka	Baudhayana Vadhula Bharadwaja Apastamba Kathaka Manava Katyayana
Atharva Veda	Saunaka, Paippalada	Atharva	Gopatha		Mundaka, Mundukya	Vaitana

This Hindu matrix has its own way of internalizing reality that is Hindu Epistemology. Our Indic culture is a vast umbrella, with numerous ways of thinking and internalizing reality, these are our six Darshana's and each of these Darshana's has its own Epistemology.

This Hindu Matrix further gets its legal sanctity from the various Dharmashastras, which are specific to geography and times.

Table2: Matrix of Purusharthas, Ashramas, Sixteen Samskaras and Tri-Runas

Basis of Hindu Mind: **KARMA SIDDHANTA**						
Discriminating Knowledge: (vi)Jana	Varna:Brahmana; Jati: Chitpavan or Saraswat etc.	Purusharthas	Dharma	Artha	Kama	Moksha
		Ashramas				
		Brahmacharya	Education Samskaras			
			10. Upanayana; 11. Keshanta; 12. Samavarana			
		Gruhastha	Deva Runa; Rsi Runa; Pitru Runa			
			13. Vivah 1. Garbhadana; 2. Pamsavam; 3. Shrimantha; 4. Jatavarma; 5. Namakarna; 6. Nishkramana; 7. Annaprashna; 8. Chudakarana; 9. Karna vedha			
		Vanaprastha				14. Vanaprastha
						15. Sanyas
		Sanyasa				16. Antyesti. Death Sa
			Duties of Brahmana 1) Adhyana (Study) 2) Yajna (Performing Sacrifice) 3) Dana (Charity) 4) Adhyapana (Teaching) 5) Yajna (Officiating sacrifice) 6) Pratigraha (Accepting Donations)			

Four Purusharthas:

1. Dharma: A Comprehensive Definition

Dharma (Sanskrit: धर्म, romanized: dharma; Pali: dhamma) is one of the most profound and multifaceted concepts in Indian philosophy, religion, and culture. Derived from the Sanskrit root dhṛ (धृ), meaning "to hold," "to support," or "to maintain," dharma fundamentally refers to that which upholds, sustains, or preserves the natural order of the universe, society, and individual life. It is not merely a set of rules but a dynamic principle of cosmic harmony, ethical living, and spiritual truth. Laws governing the physical and spiritual universe are governed by Rta. The theory of relativity and quantum mechanics follows the laws of Rta.

A. Etymology and Core Meaning

Linguistic Roots: From dhṛ ("to hold firm"), dharma implies "that which holds things together." In the Vedas (ancient Hindu scriptures, it originally denoted "cosmic law" or ṛta (the eternal order of the universe).

B. Broad Translation: No single English word captures it fully. Common approximations include duty, righteousness, law, virtue, natural order, truth, or way of life. In essence, dharma is the right way to act in any given context to maintain balance.

C. Aspect, Meaning, Example

Cosmic - Universal law sustaining creation; Cycles of seasons; day/night.
Social - Duties that preserve society; Roles of king; parent; citizen
Personal - Individual moral path; Honesty in one's profession.

Spiritual - Path to enlightenment; Meditation and ethical conduct.

2. Dharma in Major Indian Traditions

Dharma manifests differently across religions, yet shares a common thread of righteous living. Here's a comparative overview:

Tradition - Key Interpretation; Core Texts; Practical Examples.
Hinduism - Eternal cosmic order; varṇāśrama-dharma (duties based on class varṇa and life stage āśrama); Vedas, Bhagavad Gītā; Manusmṛti; A warrior's dharma is courage in battle (Gītā 2.31); a student's is learning.
Buddhism - Teachings of the Buddha; natural law of impermanence (anicca) and cause-effect (karma); Tripiṭaka (Pali Canon); Noble Eightfold Path as dhamma-practice.
Jainism - Ten virtues (e.g., forgiveness, non-violence); soul's true nature; Āgamas; Ahimsa (non-violence) as supreme dharma.
Sikhism - Righteous living, honest work (kirat karna); sharing (vand chakna); Guru Granth Sahib; Naam japna (meditating on God) alongside social justice.
General Indian Thought - Ethical conduct aligned with truth (satya); Upanishads; Svadharma: One's own duty vs. paradharma (another's duty, which is perilous—Gītā 3.35).

3. Hinduism in Depth

Varṇāśrama-Dharma - Duties vary by: Varṇa (social class): Brahmin (priests: study/teach), Kṣatriya (warriors: protect), Vaiśya (merchants: trade), Śūdra (laborers: serve).
Āśrama - (life stages): Brahmacarya (student), Gṛhastha (householder), Vānaprastha (retiree), Sannyāsa (renunciant).
Bhagavad Gītā - (Chapter 2): Krishna advises Arjuna: "Better is one's own dharma, though imperfect, than another's well-performed" (3.35). It emphasizes niṣkāma karma (selfless action).
Yuga-Dharma - Dharma adapts to eras (e.g., stricter in Satya Yuga, more flexible in Kali Yuga).

4. Buddhism in Depth

Dhamma as Buddha's teachings: The Four Noble Truths and Eightfold Path guide one from suffering (dukkha).

Universal Dhamma: Laws like impermanence—everything arises and passes due to causes.

Historical Note: Emperor Ashoka (3rd century BCE) inscribed dhamma edicts promoting tolerance and ethics.

A. Key Principles and Components

Dharma is guided by universal ethics, often summarized in the Ten Dharmas from Manusmṛti (Laws of Manu, ~200 BCE–200 CE):

Principle – Description; Modern Analogy.

1. Dhṛti - Patience/Forbearance; Staying calm in traffic.
2. Kṣamā - Forgiveness; Letting go of grudges.
3. Dama - Self-Control; Resisting temptation.
4. Āsteya - Non-Stealing; Intellectual property respect.
5. Śauca – Purity; Hygiene and ethical cleanliness.
6. Indriya-Nigraha - Sense Control; Mindful media consumption.
7. Dhī – Intelligence; Informed decision-making.
8. Vidhyā – Knowledge; Lifelong learning.
9. Satya – Truthfulness; Honest communication.
10. Akrodha - Non-Anger; Conflict resolution.

B. Interconnected with Other Concepts:

Karma: Actions aligned with dharma yield good results.
Mokṣa: Ultimate liberation from rebirth via dharma.
Artha (prosperity) and Kāma (pleasure): Pursued ethically under dharma.

5. Historical Evolution

Period - Key Development; Influential Figure/Text.
Vedic (1500–500 BCE) - Ritual dharma for cosmic order; Ṛgveda hymns to ṛta.
Epic (500 BCE–500 CE) - Personal duty in war/ethics; Mahābhārata, Rāmāyaṇa.
Classical (500–1500 CE) - Codified laws; Manusmṛti, Dharmaśāstras.
Medieval - Bhakti integration; Bhakti saints like Kabir.
Modern (19th–21st CE) - Social reform; Gandhi's satyagraha as dharma; Ambedkar's equity focus.
Colonial Impact: British misinterpreted dharma as rigid caste law, fueling reform movements.

6. Common Misconceptions

Misconception; Reality.
Dharma = Religion It's broader: ethics for all, regardless of faith.
Rigid Caste Rules: Flexible; Gītā prioritizes aptitude over birth.
Only Indian: Influences global ethics (e.g., UN human rights).
Punitive Law - Positive: Focuses on harmony, not just prohibition.

Dharma is not static dogma but a living compass for navigating life's complexities with integrity. As the Upanishads state: Dharma is the foundation of the world. To apply it, ask: What action upholds truth and harmony here?

Four Ashramas

The four Ashramas in Hinduism represent the stages of life, each with its own purpose, duties, and spiritual focus. Rooted in the Vedic tradition and elaborated in texts like the Dharmashastras and Upanishads, the Ashrama system provides a structured framework for living a balanced, meaningful life while pursuing the Purusharthas (Dharma, Artha, Kama, Moksha). These stages— Brahmacharya, Grihastha, Vanaprastha, and Sanyasa — are designed to harmonize worldly responsibilities with spiritual growth, guiding an individual through life's journey in alignment with cosmic order.

1. Brahmacharya (The Student Stage)

Brahmacharya, meaning conduct consistent with Brahman or celibate student, is the first stage of life, typically associated with youth (roughly from birth to age 25, though this varies). It is a time of learning, discipline, and character-building, where individuals prepare for their future roles in society and their spiritual journey.

Purpose: The primary goal is to acquire knowledge, develop discipline, and cultivate virtues like humility, self-control, and respect. This stage focuses on intellectual, moral, and spiritual growth.

Duties:

- Study of the Vedas, scriptures, and other sciences under a guru (teacher).
- Practicing celibacy to conserve energy and focus on learning.
- Developing self-discipline, simplicity, and respect for elders and traditions.
- Performing daily rituals, such as Sandhyavandanam (prayers at dawn and dusk), to instill spiritual awareness.

Lifestyle:

- The student typically lives in a gurukul (traditional school) or with a guru, leading a simple, austere life.
- Emphasis is on humility, service to the guru, and detachment from material pleasures.
- Physical and mental training, including yoga and meditation, prepares the individual for life's challenges.
- Spiritual Focus: Brahmacharya lays the foundation for Dharma (righteousness) by fostering discipline and wisdom. It prepares the individual for the responsibilities of the next stage while planting seeds for eventual liberation (Moksha).
- Modern Context: In contemporary times, this stage corresponds to formal education (school, college) and personal development. While traditional gurukuls are rare, the principles of learning, discipline, and self-control remain relevant.

Significance:

This stage builds the intellectual and ethical foundation for a purposeful life. It emphasizes the Guru Runa (debt to the teacher) by honoring the guru's role in imparting wisdom.

2. Grihastha (The Householder Stage)

Grihastha, meaning householder, is the second stage, typically from age 25 to 50. It is considered the backbone of society, as it involves active participation in worldly life, family, and community responsibilities. This stage balances material pursuits (Artha and Kama) with adherence to Dharma.

Purpose: To fulfill societal and familial duties, contribute to the welfare of others, and experience life's joys and challenges while adhering to righteous conduct.

Duties:

- Marriage and raising a family, ensuring the continuation of lineage and fulfillment of Pitru Runa (debt to ancestors).
- Earning wealth through honest means to support the family and contribute to society.
- Practicing hospitality, charity, and supporting religious and community activities.
- Performing the Pancha Maha Yajnas (five daily sacrifices): offerings to gods (Deva Yajna), ancestors (Pitru Yajna), sages (Rishi Yajna), humans (Nara Yajna), and all beings (Bhuta Yajna).
- Upholding Dharma in personal and professional life, balancing material success with ethical conduct.

Lifestyle:

- The householder engages in economic, social, and familial activities, such as running a household, pursuing a career, and raising children.
- This stage allows for the enjoyment of Kama (desire, love, pleasure) within the bounds of Dharma.
- Rituals like Samskaras (e.g., marriage, childbirth rites) mark key milestones.
- Spiritual Focus: While immersed in worldly life, the Grihastha practices Dharma to ensure actions align with righteousness and contribute to spiritual growth. This stage supports the other Ashramas by sustaining society through wealth and progeny.
- Modern Context: This stage aligns with adulthood, career-building, and family life. Modern Grihasthas often juggle professional ambitions, relationships, and social responsibilities while striving to live ethically.

Significance:

Grihastha is the cornerstone of the Ashrama system, as it supports the other stages through economic and social stability. It fulfills Deva Runa (debt to gods) and Pitru Runa through rituals and procreation, respectively.

3. Vanaprastha (The Hermit or Forest-Dweller Stage)

Vanaprastha, meaning retiring to the forest, is the third stage, typically from age 50 to 75, when an individual begins to withdraw from worldly responsibilities and focuses on spiritual pursuits. It acts as a transitional phase between the active life of Grihastha and the renunciation of Sanyasa.

Purpose: To gradually detach from material attachments, reflect on life's purpose, and prepare for liberation (Moksha).

Duties:

- Handing over household responsibilities to the next generation (children).
- Living a simpler life, often retreating to a quieter environment (symbolically or literally a forest).
- Engaging in spiritual practices, such as meditation, study of scriptures (Upanishads, Bhagavad Gita), and pilgrimage.
- Serving the community through guidance, teaching, or acts of charity.
- Practicing austerity and reducing dependence on material comforts.

Lifestyle:

- The Vanaprasthi may live with their spouse (if married) or alone, focusing on introspection and spiritual growth.
- They reduce involvement in worldly affairs, delegating duties to their children or others.
- This stage emphasizes simplicity, contemplation, and detachment from ego and possessions.

Spiritual Focus: Vanaprastha shifts the focus toward Moksha, encouraging self-realization and connection with the divine while still maintaining some ties to society.

Modern Context: In modern times, this stage may involve retirement, mentoring younger generations, or engaging in volunteer work and spiritual practices. Many interpret it as a time to simplify life and focus on personal growth.

Significance:

Vanaprastha bridges the material and spiritual realms, allowing individuals to reflect on their lives and prepare for complete renunciation. It fulfills Rishi Runa (debt to sages) through the study and practice of spiritual wisdom.

4. Sanyasa (The Renunciate Stage)

Sanyasa, meaning "renunciation," is the final stage of life, typically after age 75 or when one feels ready to fully detach from worldly life. It is a stage of complete surrender to spiritual liberation, focusing solely on attaining Moksha.

Purpose: To renounce all worldly attachments, desires, and ego, seeking union with the divine or realization of the self (Atman).

Duties:

- Living a life of austerity, meditation, and contemplation.
- Studying and teaching spiritual texts, often as a wandering monk or ascetic.
- Practicing detachment from material possessions, family ties, and societal roles.
- Performing rituals or practices aimed at self-realization, such as jnana yoga (path of knowledge) or bhakti yoga (path of devotion).

Lifestyle:

- The Sanyasi often lives as a monk, wearing simple robes (e.g., saffron) and owning minimal possessions.
- They may wander, live in ashrams, or reside in solitude, focusing on spiritual practices.
- Complete detachment from family, wealth, and social status is emphasized.

Spiritual Focus: The sole aim is Moksha, liberation from the cycle of birth and death (samsara) through self-realization and union with Brahman (the ultimate reality).

Modern Context: While traditional Sanyasa is rare, some interpret this stage as dedicating later life to spiritual pursuits, philanthropy, or living minimally. Modern Sanyasis may include those who join spiritual orders or focus entirely on self-realization.

Significance:

Sanyasa represents the culmination of the spiritual journey, where all debts (Tri-Runas) are fulfilled, and the individual seeks ultimate freedom. It is the stage of transcending worldly life to merge with the divine.

The Symphony of the Ashramas

The four Ashramas function like movements in an orchestra, each distinct yet interconnected, guiding the individual through life's phases in harmony with the Purusharthas, Varnas, Tri-Runas, and Samskaras. They are grounded in the wisdom of the Vedas, Upanishads, Puranas, and Dharmashastras, ensuring that life is lived with purpose, balance, and spiritual progression. Together, they create a holistic framework for living righteously, fulfilling duties, and ultimately attaining liberation.

Cultural and Practical Notes:

- The ages for each stage are flexible and symbolic; not all individuals strictly follow the Ashrama system, especially in modern contexts.

- The system traditionally applied to men of the upper three Varnas that is Dwijas or twice born (Brahmins, Kshatriyas, Vaishyas), but its principles are universal and adaptable.

- Women's roles in the Ashramas were historically tied to their husbands' stages, but modern interpretations emphasize individual spiritual journeys for all.

- The Ashramas reflect Hinduism's emphasis on balancing worldly engagement with spiritual detachment, ensuring a life of purpose and fulfillment.

This framework remains a timeless guide, encouraging individuals to live with intention, contribute to society, and seek ultimate truth.

Varna

Varna was determined by aptitude and not by birth.

Tri-Runas:

Hindu concept of Tri-Runas is the grid of obligations one must perform in order to clear ones debt in this life. Any person who takes birth in this world possibly comes here with 3 types of Runas, the debts. These are the Deva Runa, Rishi Runa, and Pitru Runa. That is, the debts to the celestial beings or Gods, the indebtedness to the saints and sages, and the debts towards one's ancestors, respectively.

These are viz.

Pitru Runa [debt towards the Ancestors]. Pitru Runa gets cleared when the child performs the final rituals of the Ancestors upon their demise. Cremation and Shradhha should be performed for the ancestors.

Dev Runa [debt towards Devatas]. Deva Runa is cleared by performing our duties of worship. The Deva Runa can incur if a person takes a vow in front of God or makes a promise to him to do something or refrain from doing something else. If the person fails to fulfill his vow or keep up this promise, the divine ensures that the person is born again in this world, so that he gets another opportunity to do what he promised to do earlier. This is the debt towards God.

Rushi Runa [debt towards preceptors]. Rishi runa is cleared when we make correct usage of our knowledge and teach it to an able disciple. Dana and Dakshina should be given to the priests.

Sixteen Samaskaras

The Dwija varna has to undergo sixteen samaskaras in order to purify oneself for the attainment of Turiya or Moksha.

The Vedic understanding is that every aspect of life is sacred. That is why each significant stage, from conception to cremation or from womb to tomb, is celebrated as a reminder that life is a gift from God which should be duly respected and lived according to His wishes.

The nearest English word for samskara is sacrament, related to the phrase 'rite of passage'.

Although the number of samskaras prescribed by various scriptures varies, there are sixteen that are a consensus among scholars.

These 16 samskaras are:

Pre-natal Samskaras:
1.Garbhadhana - Conception
2.Pumsavana - Fetus protection
3.Seemanta - Parting of the hair of the wife
Samskaras of Childhood:
4.Jata Karma or welcoming a new soul
5.Naamakarana or Naming ceremony
6.Niskramana or First coming out of house
7.Annaprashana or First feeding of grain to the child
8.Chudakarana or Tonsure
9.Karnavedha or Ear boring
Pre-marriage Samskaras:
10.Vidya arambha or starting of education
11.Upanayana or Thread ceremony
12.Samavartana or holy bath signifying completion of educations
Vivaha Samskara – Marriage
13.Vivaha or Marriage
Post-marriage Samskaras:
14.Vanaprastha (Preparation for renunciation)
15.Sannyasa (Renunciation)
16.Anthyeshti - Cremation
16 Samskaras in brief:
1. Garbhadhana (Conception)

This samskara is performed by parents and consists of fervent prayer for a child in order to fulfill the obligation to continue the human race.

2. Pumsavana (Fetus protection)

This samskara is performed during the third or fourth month of pregnancy. A priest recites Vedic hymns to invoke divine qualities in the child.

3. Simantonnayana (Parting of the hair of the wife)

This samskara is similar to a baby shower, and is, performed during the 6th or 8th month, some say 7thmonth of pregnancy when prayers are offered to God for the healthy physical and mental growth of the child.

4. Jatakarma (Child birth)

Mantras are recited for a healthy and long life of the child at his birth.

5. Namakaran (Naming the child)

The name for the baby is selected such that its meaning can inspire the child to follow the path of righteousness.

6. Nishkramana (Taking the child outdoors for the first time)

This samskara is performed in the fourth month after birth when the child is moved outside the house.

7. Annaprasana (Giving solid food)

In the sixth, seventh- or eighth-month child is given solid food.

8. Mundan (Hair cutting)

This is performed during the first or third year of age when the child's hair is removed by shaving.

9. Karnavedha (Ear piercing)

This samskara is performed in the third or fifth year.

10. Vedarambha (Study of Vedas)

This samskara is performed at the time of Upanayana or within one year. The Guru teaches the Gayatri Mantra.

11. Upanayana (Sacred thread ceremony)

This introduces the male child to a teacher in order to receive education and marking the entry of the child to Brahmacharya.

12. Samavartana (Returning home after completion of education)

This samskara is performed at the age of about 25 years.

13. Vivaha (Marriage)

14. Vanaprastha (Preparation for renunciation)

This samskara is performed at the age of 50 to celebrate the departure from the householder stage to the Vanaprastha stage when the person begins to engage in spiritual activities.

15. Sannyasa (Renunciation)

This samskara is performed after Vanaprastha.

16. Antyesthi (Cremation)

This is the final samskara performed after death by his or her descendant.

Conclusion:

The Hindu way of life is most organic and adapted to the Indian subcontinent. The very ordinary everyday living and in this process or journey from the ordinary to the divine and the sacred nature of everyday life is what it means to be a Hindu.

The Hindu matrix is organised in concentric circles of sacredness and divinity, across the whole gamut of existence and non-existence. The Hindu organization of Ashramas, Varna/jati, Tri-Runas, Sixteen Samskaras are one concentric circle of sacredness. Personal god and Kul-devi and its worship is another concentric circle of divinity. Daily rituals, seasonal rituals, festivals, ritual fasts and feasts, Dana or charity forms another concentric circle of sacredness. The yama-Niyama, tapa, asanas and daily yoga forms another concentric circle of sacredness. Ahar, Vyavhara, Vihara i.e. dietary behavior, social behavior and one's household is another concentric circle of sacredness.

The Hindu visualizes the sacred and the divine in each and every action, thought and breadth i.e. Manasa, vacha, karmana are three Sanskrit words. The word Manasa refers to the mind, Vacha refers to speech, and Karmina refers to actions. In several Indian languages, these three words are together used to describe a state of consistency expected of an individual. The motto Manasa, Vacha, Karmina is usually invoked to imply that one should strive to achieve the state where one's thoughts, speech, and the actions coincide.

The Hindu visualizes the sacred and the divine in every stone, pebble, plants, flowers, leaves, animals i.e. living as well as the non-living with the perspective that every atom, molecule has shiv i.e. Kan Kan mein Shiv hai. And Shiv is both existence and non-existence, both creation and destruction, all-encompassing life as well as death.

The Hindu matrix made of concentric circles of sacredness and divinity thus encompasses or envelops the complete gamut of existence and non-existence.

The Ultimate goal of Hindu life is self-realization or true knowledge of reality also called Moksha or Turiya.

He who sees with the eye, and he who moves in dreams,
He who is deep asleep, and he who is beyond the deep sleeper —
These are a person's four distinct conditions.
Of these the fourth (turiya) is greater [than the rest].

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